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ADVICE TO THE POORER CLASSES.*

My poorer brethren,

As one who feels anxious to promote your welfare, permit me to offer to you a little friendly advice, especially connected with your domestic management. No one can traverse the streets of the poor, as I do, without being convinced, that, in order to ensure even comparative happiness, important changes must take place. And though I hold it to be the duty of every one, whose circumstances are better than your own, to lend all the assistance in his power to better your condition, yet, unaccompanied by *your own efforts*, they will never be able to effect any beneficial change. Though low wages and small earnings are inimical to happiness, yet it is painful to find, that, in a great number of instances, owing to *mismanagement*, those even who get good wages are equally poor and miserable. I am aware, however, that there are many who are in "deep poverty." The circumstances of such are truly appalling: clothed in rags; immured in damp and dirty cellars; your bed, board, and fire all in contact with each other; in many instances, five or six stowed together in a single bed—a bed of straw or nauseous chaff, and frequently laid on the hard boards, or a cellar floor, with but little covering, except a few old wrappers and your working clothes. Miserable as these things are, you would support them more cheerfully, if you could always obtain for yourselves and your children a sufficiency of bread. But you cannot: and oh! how keen must be your feelings of distress, to be unable to satisfy the craving appetites of your offspring! From these causes, sickness is seldom absent, lingering diseases are often brought on, and many belonging

* I beg to request that this number may be lent abroad as much as possible, to those for whom this article is especially intended.

to these unhappy families are brought to an untimely grave. In this condition we find the worthy, industrious, honest poor; and whilst they are too often overlooked, the charity for which our age is distinguished is often wasted on the idle and the vagrant, who are always pushing themselves into notice, and practising the most notorious deceptions upon the public, to feed on their beneficence. But besides this class of poor, whom we regard as worthy, though unfortunate characters, many of those whose situation seems to be the most wretched are of an opposite description. Poverty is necessarily to be expected in families of four or five young children, where their support is to come from the shuttle, or any other species of labour equally unproductive; but, in ordinary cases, where the family is moderate and the earnings liberal, it is evident that their difficulties are of their own creating, and that their poverty and distress are entirely owing to themselves, their excesses, and bad management. It is really painful to see many of these families even in a worse condition than others whose incomes are not half the amount. Instead of a comfortable house, a sufficiency of furniture, and a creditable character, we find poverty, discontent, domestic strife, and litigation. Enter their houses, and you observe the utmost degree of wretchedness; the house scarcely furnished with any thing useful; all their bedding worn out; their clothing so scanty, and in such bad repair, as to afford no protection from the weather; the father, emaciated by labour or excess; the mother, depressed by anxious care, bowed down under her repeated sufferings, and chained to her destiny by debt, poverty, and want; and the children, ragged, pinched for food, and almost lost for want of parental care. The publicans, for drunken shots, or the shopkeepers, for their shop debts, keep them in continual awe. Such is the face of things presented to a person's view when he is considering the condition of this portion of the labouring class. In endeavouring to ascertain the causes of so much misery among the poor, and in giving you my advice, I shall keep both characters in view—those who are necessarily poor, and those who make themselves so; and I hope that the hints I shall throw out will be equally acceptable to each.

Do not consider, my friends, that, because in this address I use all faithfulness in speaking plainly of your faults, and endeavouring to point out to you the remedies, I am actuated by any improper feelings: my object is, whilst I commiserate the condition of the unfortunate poor, to lead you, who have had better means, to trace your misery to its proper causes, and to apply the most suitable remedies for your own relief. I es-

teem you as the very bones and sinews of society, and as the persons whose rank in life, to me, is far more enviable than that of nobles; and though, through sincere esteem, I have taken the liberty to point out several defects, yet, when I consider your labour, your sufferings, your disadvantages, and your comparative contentment, I cheerfully admit that you are deserving of more praise than you often receive. My object is to bring you to see your errors, and to effect this I use no reserve: if I should go to an extreme, the purity of my intentions, I know, will be received by you as a sufficient apology.

In the first place, I think it essential to state, that unless there be *conjugal affection*, that is, unless, as man and wife, you agree together and take each other's part, you must never expect happiness or prosperity. If husband and wife, instead of being helps to each other, uniting their judgments, dispositions, and efforts, strengthening each other's hands to grapple with surrounding evils, and sympathizing with each other in the troubles they cannot avoid; if, instead of this, they are opposed to each other in almost every thing which is to be done; continually cavilling and railing at each other; and whilst one party is labouring to support the family, the other is counteracting the efforts by concealed extravagance; can we be surprised that misery should be the result? No wonder, whilst the parents are divided, the whole family and all its concerns should be in an unprosperous state. Unity and love are essential to domestic comfort and prosperity; by cultivating these, many evils would be avoided, or easily overcome, and the rugged path of life rendered comparatively smooth. We are not to burden, but to assist each other, to bear with cheerfulness and constancy those evils which Providence permits. How distressing to see the union, formed by the wise Creator to perfect the happiness of man, become the source of misery to many an unhappy pair! The cause, however, is in ourselves, and serves to show how the greatest blessings may be perverted. Let me beseech those who are just entering the marriage state to profit by the misery of others. Your poverty, if properly considered, instead of estranging your affections, loosening the bond of confidence, or begetting contentions, ought to unite your hearts, and strengthen your mutual efforts against its power. Poverty will seldom produce dissension where affection reigns, where patience directs the heart, and industry the hands of both parties. Beware of considering marriage merely as the field of passionate indulgence: it is intended for higher purposes. Man is a domesticated creature, and in this state he is led to look for of rest in the world which he could find in no

other state—a rest because God intended it to be such. Unless you take this view of the married state, your attachments will not be abiding: so soon as the novelty of the attraction subsides, the attachment will be gone, and in place of constancy and love there will be wrangling, strife, and contention; every infirmity will be considered a crime, and the most trifling provocation will excite a vindictive spirit. But though in youth you may have been hasty and inconsiderate, yet permanent happiness is not beyond your reach. Make a wife of her whose heart you have caught; be faithful to your engagements; consider, your lot is for life; endeavour, therefore, to make it a happy lot, and to enjoy it uninterrupted till death shall part you. Resist every thought that would alienate your affections, make you indifferent to your domestic peace, or regardless of the happiness of your offspring. Let each party cultivate a virtuous character, a sweetness of disposition, a meek and quiet temper, and a kind, obliging deportment towards the other: these cannot fail to win the heart. Who can help loving a virtuous woman? Beauty may captivate for a season, but it is virtue which will create and mature that love which is a perfect bond. It is proper that both parties should remember their proper station, and the relative duties which are enjoined upon them. The husband is declared to be the “head of the wife,” yet he is commanded to love her, to cherish her as his own flesh, and not to be bitter against her. The wife, on the other hand, is to be in subjection to her own husband. If we judge from appearances, it would seem as if the authority and subjection enjoined in the Scriptures were never regarded as divine appointments, and that custom, caprice, or physical strength were the sole arbitrators in this matter. God’s appointment in this, as in every other, is an appointment of mercy; and in order to impress these duties upon the mind, I beg attention to the following scriptural passages. “The husband is the head of the wife, even as Christ is the head of the church. Husbands love your wives, and be not bitter against them. Men ought to love their wives as their own bodies, for no man ever yet hated his own flesh, but nourisheth and cherisheth it. Wives submit yourselves to your own husbands, as it is fit in the Lord. Ye wives be in subjection to your own husbands, even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well.” The woman should never conceive that subjection in our present state is any thing less than the appointment of unerring wisdom; she should obey with pleasure, and rest satisfied that unreserved obedience, so far from increasing the tyranny of her husband, should he be so disposed, will sooner or later prove the most efficient means of securing his

affections and humbling his mind. Strive together; be of one mind; avoid giving or taking offence, and always beware of suspecting each other's motives. Though a little pleasantry may be allowed, be cautious how you put your jokes upon each other, as these too often end in serious quarrels. Never speak disrespectfully of each other in the company of others; wounds are inflicted by this which are difficult to heal. If you have any reason to reprove, always do it privately betwixt yourselves, and if coupled with the spirit of meekness, it will seldom fail to produce its designed effect. How will the most obdurate heart often melt before the kind entreaties and soft persuasions of a faithful wife! Never be fretful or peevish with each other, on any unpleasant occurrence, over which neither of you had any control, and for which neither of you can be blamed. Cultivate a mutual contentment in your present lot, instead of thinking that if you had made a different choice you would have done better: possibly you had done worse. Though you be ever so poor, let not this on any account make you disagree; do not delude yourselves with the opinion that riches and happiness associate together. Though, in the midst of their revels, the wealthy may seem to have enjoyments which the poor have not, yet as they are generally the pleasures of sin, the poor man, with an industrious, virtuous wife, has happiness more real, more constant, more rational, and, what is best of all, oftener connected with real piety and the hope of a better world.

Supposing you to be willing thus to cleave to each other, you are in a fair condition for prospering in the world. Whether you are newly married, or have been in that state for some time, let me advise you to be careful about the *choice of your house*. First, consider the healthiness of the neighbourhood; and next, the character of the people who reside there. Confined and dirty streets, courts, &c., and stagnant pools of water, render the air impure, and are the cause of disease. Avoid situations liable to such contagion. Poor people are often tempted, by a trifling difference in the rent, to occupy cellars; but the injury which they often sustain in their health, and the time they lose by being obliged to relinquish their work, make these the dearest dwellings. I wish every cellar was finally closed as an habitation for human beings. Houses, back and front, in the same building, are both inconvenient and unhealthy. If you can possibly afford, get a house with doors both back and front, two apartments below, and two sleeping rooms. The smallest family ought to have these; and in Preston, I am happy to say, houses of this description are becoming plentiful. Whatever you may be obliged to do under circum-

stances of great difficulty, never feel contented in "lodgings," whether "furnished" or otherwise. I am sorry to know of young persons, who have been married three or four years, and who are yet living in lodgings, the result entirely of mismanagement. Seek, also, a quiet, orderly neighbourhood, where your children will be the least exposed to bad example, and where persons generally of good character reside.

Thus fixed, let me urge upon you the duty of *industry*, and the cultivation of a spirit of *independency*. Labour is appointed for man, it is conducive to health and good morals, and though it does not always meet with a fair reward, yet it is the only honourable support the poor man has. Never lose your time, nor impair your means by following visionary projects which you may think will place you beyond the necessity of labour; at the same time, embrace any offer which affords a fair prospect of an advantageous change. But whatever sort of work you are engaged in, set to it early in the morning, follow it through the day with diligence, and see that all the family do the same. For relaxation, make a prudent choice of both time and place; but never spend the beginning of the week in idleness, to be obliged to make it up towards the latter end by double exertion. Diligence in business, whilst it yields its own reward, is one of the best recommendations of the poor to the kind attention of others.

Though, in time of real need, you should never deny the assistance of a friend, yet beware of such assistance engendering a dependant disposition. Never covet another man's goods, but receive with thankfulness any assistance which his liberality may bestow. I mention this because I have known some poor people, who, by being frequently assisted, become more concerned about obtaining this than about supporting themselves by their own industry. They beg from some, and borrow from others, till all their benefactors get tired of them. Such a spirit is mean, slavish, not to say unjust. Such persons are generally indolent, prevaricating, and the last to pay their just debts. Let me beseech you to raise yourselves above such a spirit, and to look rather to your own resources, and to your own efforts, for the supply of your wants, than to the property and good dispositions of others; and then if you should need charity, it will be felt as such.

If this spirit were cultivated, we should have fewer paupers: the parish would be the very last resource. Instead of which, some persons seem to think, that unless they are on the parish book, they are losing something that belongs to them; a shilling got this way, though it

cost its value in time to obtain it, seems to give more satisfaction than if gotten by industry. And it is notorious, that many have obtained parochial relief who might by their own means have supported themselves comfortably. Some of these are the worst of managers in their own families; hence, not satisfied with pledging their clothing, and filling up the shop-book, they are actually known to sell the ticket which constitutes their claim at the poor office. If persons once become paupers, so easily does this spirit become engendered, that it is seldom they rise above it; and hence, I have generally noticed, that families, after leaving work-houses, seldom make the same exertions, or rise with their means, as families that always supported themselves by industry, and cherished an independent spirit.

Borrowing money without any prospect of being able to repay it is so connected with the want of industry, that I cannot omit to mention it in this place. Some persons are much addicted to this practice. If they be in straits, instead of pushing their own work, and bearing their own burdens, the first thing they think of is to run to some friend, to the person they shop with, or, as is often the case, to their employers, to borrow money: the manufacturers have sore complaints to make on this ground. In a great majority of instances, these debts are never paid, and the reason is obvious; for if poor persons cannot meet their regular demands, how is it possible they can pay off old arrears? In *extreme cases*, it might be proper for a poor man to borrow from his friend, if he had a fair prospect of repaying him; but if this become a habit, he will soon neither be able nor concerned about it. It is really distressing to see the indifference with which persons of all grades contract debts, and involve themselves with obligations which they are neither able nor disposed to discharge. Under the persuasion that their poverty is a sufficient excuse, some never think even of mentioning their obligations, and will sometimes treat in abusive terms any of their creditors who ask for their own. In general, it will be found, that the benevolent character will often do the poor more real good, and better satisfy himself, by *giving* something, than by lending double the amount.

Though I don't wish to show any opposition to well constituted and well regulated societies for the relief of the sick, yet I fear that the practice of providing for *every* emergency by clubs seems likely to eradicate that proud feeling of independency, which I should like every individual and every family to cultivate. Every family, for instance, except the very poorest, ought to be in a condition any time to *bury a child* (especially if

the funeral be conducted on temperance principles;) and instead of subscribing their pennies a week, it would be better to become their own treasurers, and not be depending upon *relief* in this or in any other shape. There are also "money clubs" of various sorts, generally tending to lead working men to the public house. Women, also, make these an occasion of *gossiping*, and often have an interest of which the husband is ignorant. These clubs may appear sometimes to answer, but, generally speaking, they engender improvident dispositions, lead to idleness and bad associations, and end in loss and litigation. *Home* clubs are what I would recommend: let the man be secretary, the wife treasurer, and all the children of mature age be on the committee!

Whatever be your income, large or small, it is of the first importance that you lay it out judiciously. The poor weaver, in most instances, has learned by experience how to lay out to the best advantage his miserable pittance; but this is not the case with many others. And hence, broken windows, dirty floors, ragged clothes, and bare shelves are often found where there are from twenty to thirty shillings a week coming in.

Before advertng to other matters, I beg to urge upon you, to spend no part of your earnings at the *public house*, or upon *intoxicating* liquor. No matter what be your income, if this irrational, this wicked practice be followed, you are sure to sink. No sin is so prevalent among working men, and none that leaves behind it so many decisive proofs of domestic misery. But as this is a point to which I advert almost every month, it is here unnecessary to enlarge. By this time, I hope many of you are beginning to see the folly of spending your money at public houses, and of enjoying your maddening *sprees*, at the expence of every comfort at home. Unless you be temperate, any advice that I can give upon economy in general I know will be useless. But I would write as to *sober* men: to such I make my appeal.

Mind you go to the best market for the articles you need; carry ready money in your hand, and I assure you, you will find a considerable difference at the year's end. So injurious and so common has the practice of *shopping* become, that it deserves particular notice. It has spread itself over all the land, and every manufacturing district has fallen a prey to it; and though it does not possess a *single advantage*, but is the cause of extravagance, sloth, vexation, disputes, and poverty, in many streets scarcely a family can be found that is not addicted to the practice. It consists in a family's tying themselves to a certain shop, for provisions, &c. and, instead of paying when the articles are taken away, to pay for the whole at the

end of the week, and take more; or, as the common phrase is, "to pay for old and take new." But this plan is so liable to abuse, that no person, except those who have had proper opportunities, can form any conception of the evils which result from it. It is ruinous both to buyers and sellers. There are indeed a few whom the shops call "good weekly customers;" but these industrious families have surely never considered their own interests, or they would not have tied themselves to any shop, to be working always a week behind. They have the *same* sum to pay, if not more, and yet they prefer the degradation of being, year after year, seven days behind with their earnings, and of having every pennyworth of their necessities enrolled in the shop book. One effort would secure their independency, and perhaps lead to respectability, if not to wealth, and yet they have not courage to attempt it. There are indeed afflicting emergencies which may oblige a poor family to get something on credit, but instead of acknowledging the favour of the shopkeeper by trading with him for ready money, and reducing the debt a little every week as they are able—instead of this, they commence being weekly customers, and make the first transaction the commencement of a permanent tie. In fact, poor families, in general, never seem satisfied if they are not on some person's list of weekly customers; and hence, every new shop that commences is favoured with numerous applications to this purpose.

Are you not aware, my friends, of the time which is lost, the disputes created, the excesses committed, and the losses you sustain in the price and quality of different articles, by this system? Let me direct your attention briefly to some of these particulars. Every article that is fetched is to be entered in two different books, one kept by the shopkeeper and one kept by yourselves, (and I do pity the poor children when I see them trotting with these books in their hands,) and you have often to wait a considerable time on this account, beyond what would be needed if the money were paid down. On Saturday night the books are to be made up—some mistake has been made—a part of the family is to be sent for to assist in the adjustment—arrears are to be brought up, and perhaps a dispute follows how much is to be stopped—one is five shillings short—another cannot pay till Tuesday, which will be taking-in day, but wants more stuff—a third, with an old score or two, waits her turn with dejected look, but no money, purposes to begin afresh, and to pay off the old by a shilling a week—whilst the next, with about half the sum the shopkeeper expected, endeavours to reconcile his mind by stating, that the meat they got on Thursday night was intended to be the com-

mentement of a fresh week. This system occasions a serious loss of time; whilst your wives are detained with your shop accounts, the family is neglected at home.

You have need also to be reminded of the pecuniary losses you sustain from the same cause. This system, while it obliges the seller either to keep an inferior article or to sell it at an advanced price, encourages the buyer to take articles which he cannot afford, or greater quantities than his circumstances would justify. And here I would just observe, that though the best payers may think themselves injured by high prices being charged, yet I have no doubt, from my own knowledge, that, taking into the account all the bad debts, the shopkeepers' prices are as moderate as they could fairly be expected: there are few persons in trade, with the same anxiety, whose clear profits at the year's end are as small as theirs. If, therefore, you are overcharged, you have only yourselves to blame: it is the system which you support that calls for it. If you are good payers, you only make up for the bad ones; and as this must be the case, if you would avoid the consequence, you must avoid the cause. Besides, with what little calculation is every thing fetched in, when money is not tendered for it? On Saturday nights, what loads of provisions are carried out of the shops, without any of that squaring and contriving seen among real economists, who mean to live with credit, and pay for every thing they get. And such is the boldness of many in sending for articles, which the shopkeepers know can never be paid for, that they actually, on many occasions, dare not keep them for sale. If you have any regard for honesty, you ought to know that your obligation to pay is not less because the article is consumed before it is worked for; and yet you know that this system has laid you under obligations which you can never meet. Your labour, and the labour of your children, stand pledged every week for more than their worth; and, instead of carrying your earnings to the best market, and measuring your expenditure by your income, you carry on at random, and probably are entailing the effects of your improvidence upon generations yet unborn. It is one of the most injurious practices that ever prevailed among working people. Its effects are manifest in the poverty and wretchedness of those improvident families who are addicted to it. It not only associates with, but generally produces an indifference about paying just debts. If you have any love for yourselves, avoid the practice of shopping as you would do the plague. Set a proper value upon your own labour; do not endeavour merely to drag out an existence, but strive to overcome every embarrassment, and to rise to ease and comfort in your circumstances.

Try to owe no man any thing. Provide things honest in the sight of all men. Seek the best markets, and buy every thing in with ready money; and to enable you to do this, it would be an excellent rule for masters always to pay their workmen on a Friday night or Saturday morning. Never let your wages be condemned before they are due, but have them at your own disposal. Your means are sufficiently scanty; why then should you make them less, by paying premiums for credit?

Beware of *hawkers*, who offer you goods, and press you to take them at a shilling or so a week. They come and force upon you their teas and their clothing, for which they charge an enormous price; and indeed their losses are so heavy that they are obliged to do it; but that is no reason why you should pledge your industry to make up for the roguery and extravagance of others. The article is offered without present money; and that is the temptation; and it is astonishing with what little concern many poor families contract debts to an incredible amount, upon the condition of paying a few shillings a week; for if the woman wants a shawl or a gown, or the man a suit of clothes against a pastime, they are supplied, and a surrender is made of a portion of their labour for months and years to come. If you are not poor already, there is no surer plan than this for making you so. So void of all moral feeling, of all regard for any thing like honesty are some persons, that if they want a little money, they get various articles in this way, and convert them into money by taking them to the pawn shop. Why should you debase your character, barter your independence, degrade your families, and involve yourselves in debt? Let me beseech you to study your own interest, to avoid such shameful practices, and to endeavour to secure a more respectable character in the world.

The ruinous practice of *pledging your goods and clothing* is the next thing to which I would call your attention. Ruinous it is, as many families have found to their cost. In the case of shopping the man pledges his labour, in this case his clothes: both are connected with sloth and mismanagement. I could pity those, who, driven to the last extremity, are obliged to have recourse to this expedient to satisfy the cries of nature, which neither foresight nor industry could prevent; but for those who are seen running to the "pop shop" every Monday morning, to make up for their idleness and sloth, or to furnish themselves with the means of going to the public house, there is no excuse. These characters will bundle up every rag that is loose; and even the blankets and clothes which the benevolent had provided for their comfort, are safely lodged in the pawnbroker's shop. The poor children, who might have been made

comfortable, are, by their iron-hearted mothers, through this detestable practice, exposed half-naked to all the inclemencies of the season. It is a snare, from which, if you once get entangled, you seldom escape. Many a man, by a single act of imprudence in this way, is deprived of his Sunday clothes, month after month; and the things which are pledged with the intention of redeeming them the following week, frequently are kept in pawn for twelve months. There are numbers of persons whose only reason for not being at a place of worship on a Sunday is, their having fastened their clothes. How often do we hear of men pawning the clothes off their backs, and fetching articles out of the house, to get drunk with; and, in the last extremity, even selling the tickets for an additional quart! Oh! the poverty and wretchedness of those families that are addicted to this practice! Families addicted to drinking, to shopping, to pledging, and to dealing with hawkers, however large their income, are sure to be poor. These four evils are exceedingly prevalent, and to them may be traced the greatest part of the misery of the lower classes.

Let me here remind the *women* of what appears to be growing into disuse—personal and domestic *order* and *cleanliness*. It can never be sufficiently impressed upon your minds that personal cleanliness is essential both to health and decency; and every person must know, by his own sensations, that it is a service most agreeable to our natures. Provide conveniences for washing, and let this be constantly practised and enjoined upon all, both old and young, till it become a habit. Keep your beds, bed rooms, clothes, houses, and especially your fireside clean and tidy. If you wish to retain your husband beside you, always make him as comfortable as you can. He will love to come home and see the floor swept and clean, every thing in its place, a smiling fire, and his wife neatly attired. No scene ever presented to my mind so exalted a view of domestic happiness in humble life, as a father seated beside his industrious, loving wife, with a comfortable, clean fireside, his children all in order beside him, clean and neat, with the smile of contentment beaming on every cheek: this is what I call the summit of domestic happiness. A great deal depends upon you; and as you will be the principal sufferer, if your domestic concerns do not prosper, I beseech you to make the proper performance of all your domestic duties a matter of constant study. Learn to be “keepers at home” not to wander up and down to your neighbours’ houses, revealing the faults of others. Let economy in cooking and sharing out your supplies for the week be attended to; take care of the *littles* as well as the *deals*, the *pence* as well as the *pounds*. Let every thing be

mended in good time, for nothing reflects more credit upon a woman as a good housewife than the children's clothes being kept in good repair. Never let the breakfast or dinner utensils be found standing on the table an hour or two after the meals are over; it is indicative of sloth and disorder. As the surest means of giving satisfaction to your husband, and as a certain guide for yourselves, I would advise you to keep "A housekeeper's account." Books for this purpose, containing columns for every day in the year, and for every article usually required in a family, may be had for a small sum. By entering all the articles you purchase, you not only learn what is your total expenditure, but you will detect any extravagance into which you may have fallen.

I would also beseech the *men* to do all in their power to make their wives and families comfortable, to bring home *all* their wages on a Saturday night, and to assist the wife in contriving and providing for the house. As an inducement both to yourselves and children to employ a leisure hour at home in the evenings, always secure a supply of some interesting works to read. You may join at a newspaper or two, take in some of the cheap publications, such as "Chambers' Journal," and become subscribers to some "Mechanics' Institute." In Preston, for 1½d. a week, you can constantly select books of the first character, out of a library consisting of two thousand volumes, and take them home to read. All these advantages may be had for a small expence, and will be found, in a poor man's house, where there is no library, of great service. It is desirable that some good book or paper should always lie at hand, to fill up the intervals of leisure time. The abandonment of the tobacco pipe alone, in many instances, would do much more than cover the expence.

Having at the commencement endeavoured to enforce the performance of your duties to each other as husband and wife, I beg here, as a very important matter, to remind you of your *parental* duties. It is your duty to study the welfare of your offspring; not only to provide for the sustenance of their bodies, but for their education, the formation of their characters, and their moral behaviour. No duty is more important, and perhaps none more neglected, or performed in so improper a manner; and though, with so many difficulties to grapple with, it may seem an arduous task, yet the happy results are a sufficient encouragement. How often have parents been doomed to suffer, in the misconduct of their children, the fruits of their own neglect! Watch the dawning of reason, lead the understanding, and bend the mind while young. Though you must avoid

arbitrary power, yet you must "rule your own house and have your children in subjection." Whatever their age, never dispense with unreserved submission to every reasonable requirement. Rule not, however, as caprice or passion would direct, but let judgment, affection, and patience, as well as firmness, direct your steps. Your success, however, in bringing up your children depends considerably upon your *mutual agreement* and *combined efforts* for this purpose; without this, little can be done. Every mother, in particular, should consider that the future interests of the family, as well as the character of the children in riper years, in a great measure depends upon her attention now, and her cordial agreement with her husband in all his plans for governing his house. Endeavour to promote unity and sympathy through the whole family; teach them to regard their brothers and sisters with a peculiar affection, and to make any necessary sacrifice for the peace and quietness of the family. Suppress every turbulent disposition. Peevishness and petulancy should never be suffered. Nothing is worse for children than injudicious indulgence. In governing a family, correction should be so regulated by prudence, as not to frustrate the end designed. Brawling language, boisterous threatenings, and passionate blows are most unnatural means for governing children: temperate instruction, affectionate reproof, and well-timed chastisement should always be substituted. Never intimidate by threatenings which you never intend to fulfil; the bad effects of this will soon be seen. Rule more by reason than by a display of authority; but if you are obliged to use the rod, let your determination stand over for a few hours, but fix the time, and you will perceive the happiest effects, both on your own mind and on the conduct of the child. You must also provide for their education; by all means do not neglect this. If you cannot pay for it, avail yourselves of some charitable institution for this purpose. Give your attention to this as far as you are able. And though scholastic rules may be beyond your reach, whenever you are seated with your children by the fireside, try to interest their little minds in any subject which may be useful. If you are obliged to send any of them to the factory, you cannot have too much anxiety about their morals: it is a soil most congenial to the growth of juvenile depravity. Taken from under the eye of their parents, having no matured principles to guide them, they are brought into contact with all sorts of company, profane and obscene language, and every species of immoral practice. Oh! how painful, that the prosperity of the country should be purchased at the expence of the character of the rising generation! You

must guard them with a watchful eye. Send them, if possible, to the best regulated mills, for certainly there is a difference; and if the proprietors viewed the subject as they ought, in all its important consequences, a great improvement might easily be effected. Lead them to the choice of the best companions—keep them as much at home as possible—correct the vulgar and immoral language which they often learn—warn them of the vices which they see in others—and endeavour to give a sanction to all your directions, by imbuing their minds with religious principles, and by your own example. Oh! how hardened must we be, if we can view the fruit of our own body growing up beside us, adding to our pleasures by every juvenile endearment, without feeling a deep concern, not only for their credit and happiness here, but also for their eternal comfort hereafter! How precious are these little ones to us! How anxious should we be for them to be followers of God now, and to be found accepted of Jesus when he comes again! But unless you be religious yourselves, it will be vain to urge upon you the religious instruction of your children. It is from you the savour is to spread. Can you expect pious children whilst your examples are directly the opposite? Can you hope that they will be benefitted by your instruction or correction, unless you convince them of your sincerity by your own practice? Nor can their teachers ever expect to make any lasting impressions, while every thing they see and hear at home is calculated to erase them. Religion, then, must begin with *you*. To provide for our comfort here, and to arrange our affairs so as to secure it, is commendable; but to do this to the neglect of that “better part which shall never be taken away,” is highly criminal. We should seek *first* the kingdom of God; for if we neglect this, we shall be losers, if we gain all besides. Let both husband and wife, therefore, make religion a personal concern. And though I make no call upon you as to the form of your worship, or the peculiarities of your faith, I would nevertheless urge its practical effects. Has your religion purified your tempers—is your conversation as becomes the gospel—and are you, in the whole deportment of your lives, bringing forth fruits worthy of repentance? Do honesty, uprightness, charity, and kindness mark your character? If you can answer these in the affirmative, you have the best fruits of religion, and happy is the family placed under your care. You have no need to envy the wealthy sinner: you are rich in faith and joyful in hope: and when a few short years shall have terminated all *his* greatness, you will be taking possession of your eternal crown!

I beg, in conclusion, my dear friends, that you will give these subjects your serious attention: let your past experience admonish you, and let the uncertain tenure of your lives lead you immediately to adopt that rational and religious course of life which alone can make you happy.

I am your sincere friend,

J. LIVESKY.

P. S. Since writing the above, a Provident Society has been formed in Preston, the object of which is, I believe, very much similar to that of this address.

FASTING.

As fasting appears to be growing into disuse among all parties except the Catholics, a few remarks upon this subject may not be unreasonable. If it had not been referred to by Christ in terms of *decisive approbation*, and *practised* and *approved of* by the apostles, I should not have been anxious to bring it before the Christian world. It is the *abuse* of fasting, like the abuse of many other good things, which has brought it into contempt. When a man fasts from one sort of food and lives freely upon others, or when he fasts merely through restraint laid upon him by his church, he burlesques the thing, and had better give up all pretensions to such a service. Man is composed of body and mind, and if it be frequently necessary that he keep the latter under restraint, it is not less so in reference to the former. Inordinate animal gratifications tend directly to counteract mental and moral attainments; and if the *flesh* should have been (as it often is) the instrument of sin, it is reasonable that it should be called to endure chastisement. Fasting is a total abstinence from food, for such a length of time as an individual may enjoin upon himself. In itself it has no merit, but is valuable according to the good with which it is connected, and to which it in some measure contributes. Feasting is an appendage to joy and mirth, and fasting to mourning and sorrow; and they are respectively not only *evidences* of these different states of feeling, but *means* of promoting them. Seasons of sorrow and trouble are properly improved by this exercise, and when we "consider our ways" as we ought to do, who is there to whom such a season ought not to be acceptable? Fasting is also a *preparation for prayer*, and in the Scripture stands frequently connected with that important exercise, especially on extraordinary occasions. In illustration and

confirmation of this view, I refer to the Scriptures, both of the Old and New Testament. I do not insist upon the fasting of Moses, Elijah, and Jesus, each forty days, because these were miraculous. But the following will illustrate the principle I have here laid down. Joshua and the elders of Israel remained prostrate before the ark from morning until evening, without eating, after the Israelites were defeated by the men of Ai, Joshua, vii. 6. The eleven tribes which had taken arms against that of Benjamin, seeing they could not hold out against the inhabitants of Gibeah, fell down before the ark upon their faces, and so continued till the evening without eating, Judges, xx. 26. The Israelites preceiving themselves to be pressed by the Philistines, assembled before the Lord at Mizpeh, and fasted in his presence till the evening, 1 Samuel. vii. 6. And David fasted while the first child he had by Bathsheba, the wife of Uriah, was sick, 2 Samuel, xii. 16. The very heathens themselves sometimes fasted; and the king of Nineveh terrified by Jonah's preaching, made an order, that not only men, but beasts also, should continue without eating or drinking; that both men and beasts should be covered with sackcloth, and each after their manner, should cry unto the Lord, Jonah, iii. 6, 7, 8. The Jews, in times of public calamity, made even the children at the breast fast, Joel ii. 16. To these instances may be added the following examples, which refer more particularly to the voluntary conduct of individuals: that of *Esther*, iv. 3, 16—of *Nehemiah*, i. 4. ix. 1—of David, Psalms xxxv. 13, lix. 10. cix. 24—Darius, Daniel vi. 18—Anna, Luke ii. 27. If the reader will refer to these passages, he will find that fasting was considered a seasonable service on any calamitous and mournful event, and a necessary adjunct to fervent prayer. But lest it should be fancied that it is not recognized by the Christian system, I beg to offer such evidence as, I think, none will be disposed to dispute. Christ, in his discourse on the mount, so far from entertaining any doubt of its utility and permanent obligation, adverts to the practice, and gives regulations respecting its acceptable performance, just in the same way as he does of *prayer*. Almsgiving, fasting, and prayer, are here associated together; and while guarding his disciples against the hypocrisy of the Pharisees, he gives the following injunction: "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee

openly." Mat. vi. 16. John the Baptist's disciples "fasted often," and when this was made a ground of complaint against the disciples of Christ, he said, "the day would come, when he should be taken away from them, and then *they should fast*," Luke v. 33. 34. "Self denial" and the crucifixion of the flesh, are frequently enjoined by the apostles; and Paul himself says, "I keep *under my body*, and *bring it into subjection*, lest by any means, after preaching to others, I myself may become a cast-away," 1 Corinthians ix. 27. Giving advice to husbands and wives to live together, he makes an exception in favour of devotional seasons. By mutual consent they might deny themselves of the enjoyments of marriage, that "they might give themselves to *fasting* and prayer," 1 Corinthians vii. 5. Cornelius, who was a devout man, one that feared God with all his house, gave much alms to the people, and prayed to God always, referring to a vision which he saw, he says "Four days ago *I was fasting* until this hour" (the ninth hour, or three o'clock in the afternoon) which shews that good men in those days fasted, and that a considerable part of the day. Referring to the appointment of missionaries and elders of churches, it is said "As they ministered to the Lord and *fasted*"—"And when they had *fasted* and prayed, and laid their hands on them, they sent them away"—And when they had ordained them elders in every church, and had prayed, with *fasting*, they commended them to the Lord," Acts, xiii. 2. 3. xiv. 23. It is evident from these passages that fasting was considered as suitably connected with fervent prayer, and as well befitting any solemn occasion like those referred to. It is not advocated that men should "fast twice in the week," or that they should do it as a *formal* duty, but as a restraint upon the body, to assist in humbling ourselves for our transgressions, and raising our minds in fervent prayer to God. The soul will never prosper in faith, hope, and charity, unless the body is kept under. However *animal discipline* may have grown out of repute, reason, Scripture, and, I may add, experience will convince the unprejudiced of its importance.

There will be two classes of objectors to the doctrine of fasting. The first is those, who, with a form, without the power of godliness, will say, "We will live well while we can get it: it is not that which goes into a man that defiles him." This is no other than the old infidel remark, "We will eat and drink, for to-morrow we die." And I wish that it may not in reality, in many instances, spring from the same motive. We have too many "whose God is their *belly*, who glory in their shame, and who mind earthly things."

The second class of objectors is, "We fast often enough, because we cannot get it." Now, if this be made by a sober, hard working man, I admit its force; and when the object of fasting is remembered, that it is to keep the body under, and to give to the mind a tone of humility and devotion, it cannot so much apply to the poor, as to those who "fare sumptuously" and who are in the greatest danger of becoming proud and sensual. Although some may be slow to perceive the necessity of the practice here defended, let me remind those who would answer every argument which imposes a restraint upon our animal appetites, by a *laugh*, that seeing that it was practised by the servants of God in all ages—that as Christ gave special instructions respecting how it should be done, and promises that God shall "reward it openly"—that having been both practised and enjoined by the apostles, it ill becomes poor erring mortals like ourselves to throw the shafts of ridicule against that which God himself has so abundantly confirmed.

THE ENCOURAGEMENT OF LABOUR.

To relieve the able-bodied through the medium of labour alone is confessedly the best mode; and in the absence of a demand for manual labour equal to the supply, I think a compulsory measure for this purpose is the most unexceptionable of any thing in the shape of poor laws. It would provide employment for our labourers, and with a little co-operation on the part of the employer might open resources for fresh labour. It is not asking the wealthy so much for their money as their *attention* to the sources of wealth and enjoyment. The cultivation and improvement of the land would employ all our superfluous labourers; and if the thousands and millions which have been sunk in magnificent buildings, some of which scarcely produce the value of a single grain of corn, had been spent upon the land, England just now might have had all her wastes planted or cultivated, and the returns would have been immense. The resources of this country are sadly misapplied. Look at the massive buildings in all parts of the country, especially in Liverpool, all reared out of that which ought to have been applied in securing a regular support for our labourers. There, the corporation have lately erected a church at the expence of £60,000, in which an untalented relation of one of them officiates. This produces a due share of pride and hypocrisy, but nothing in the judgment of any rational being to justify this expenditure. This is but a sample; the same evil abounds wherever we go. If the church-building commissioners could be converted into land-cultivating commissioners, there would not only be labour in

demand at the commencement, but an annual call for the same to prepare the ground and reap the crops. The following may be regarded as a small beginning upon this principle:

In the parish of Ardleigh, Essex, a labour rate has been agreed upon by the inhabitants, as a means of promoting employment and diminishing the poor rate. Every occupier of land assessed above the value of £3 is assessed at the rate of four shillings in the pound for six weeks. He is to keep an account of the labourers he employs for that time, and the wages he pays, which must not exceed ten shillings a week. If the wages paid amount to his assessment, he is not called on to pay, but if not, he is to pay the difference as his amount of poor rate. The rate, at four shillings in the pound, for six weeks, is calculated to be equal to the payment of all the able-bodied labourers in the parish for that period. The resolution to continue in force for six months, and it is expected it may produce beneficial results.—*Essex Herald*.

REFORM.

Watching the progress of events, I am more convinced than ever that the only chance of securing the various reforms so much needed and talked about, is to secure the *moral reformation of the people*. It is for want of this that corruption seems to have affected every part of the body politic. If good principles and Christian practices, had been cherished among the higher orders, should we this day have had to lament the existence of unequal and oppressive laws, of an overwhelming debt, and of an extravagant national expenditure? What but the pride, sensuality, and avarice of royalty, nobility, and gentility could have led to this? and what but similar characteristic vices among the bulk of the people could have permitted it? It is strange, in tracing the evils of the country, that we scarcely ever get beyond the laws: on these we lay the blame, instead of remembering that if we had had good people, even with very imperfect laws, many of these evils would never have had an existence. To attempt national reforms, without reforming the people, is a task utterly hopeless. How many struggles have been made; how many unions have been formed; how much time, and labour, and money have been spent, fruitlessly, for the last twenty years, to effect reform! And whence is the failure? The lack of moral reform, as the basis upon which to proceed. How many projects have been entirely abandoned, through the dishonesty, perfidy, and dissipation of the leaders! There can be no real union without virtue, and men who want reforming themselves can never command confidence as the reformers of the country. In personal reformation we experience an *immediate* advantage; and as true patriots, if we make this the ground of our hope as to national reform, we shall not be deceived. I

particularly beg of all working men, who sometimes appear as political characters, to consider this; and I am much mistaken, after perusing the political history of even their own times, if they do not arrive at this conclusion, that the foundation of all hope for England is moral reform.

INFIDELITY.

Some ministers, I am told, have charged the Moral Reformer with being the vehicle of infidelity. But as I have not learned that they either explained their meaning, or referred to any particular parts as affording proofs of their allegation, of course, in offering a reply I am left entirely to conjecture. If by this charge they mean a want of faith in the efficacy of the popular religious systems to reform the people—an unbelief in the pretensions of men who make their ministerial office the avenue of wealth and power—or a settled conviction that the present irreligious, immoral condition of the people arises from a long course of idleness and apathy on the part of those who profess to be Christian ministers—I say, if the charge involve in it these propositions, I confess I am guilty. But if it be meant that I have at any time, either directly or by implication, circulated a doubt of the truth of Christianity, of its divine character and powerful energy, I repel the charge as utterly false. Would to God that others had advocated the only effectual mode of stopping the mouths of infidels, as I have done, by insisting invariably upon its *practical* character, and by trying to remove those shameful parts which have been added by its faithless friends. But the word “infidelity” is a frightful term, and serves to conjure up horror at the idea of coming in contact with a person suspected of it; and, which is very convenient, it changes its application with the change of creeds and parties. Protestantism, to the Catholics of old, was infidelity: the present growing disaffection to the Church is now constantly characterised as infidelity. And those who take to themselves the claim of “orthodoxy,” treat others—however sincere in their belief and exemplary in their lives, if they do not receive their favourite “points” of doctrine—as infidels. Believing “all the articles of the Christian faith,” as set forth in the Prayer Book, “The Assembly’s Catechism”, or some other *standard* formulary, they proceed to anathematize others as *heretical*, who cannot, without satisfactory evidence, receive a body of divinity composed merely by the authority of man. To this class is even denied the hope of salvation, although they are deeply convinced of, and cordially attached to, the truth of Christianity as revealed in the Scriptures, are actuated by the principles which they believe it reveals, and are endeavouring to adorn its doctrines by

a good life. If I know any thing of my own heart, there is no one who has a firmer conviction of the truth of Christianity, or is more anxious to see its principles and practices universally prevail. My peculiar views, it is pretty well known, are not of the orthodox school; but, from the beginning, this work has not been a vehicle for diffusing *party views*, much less that of infidelity. And actuated by a sincere desire to see the religion of Christ stripped of all its corruptions, which pride and avarice have created, and especially of a *hireling* ministry, the greatest source of infidelity, I shall go on in that course which hitherto has been approved of by good men of all parties.

While I am on this subject, I beg to say a few words on *professed* infidels, and on *practical* infidels. The latter greatly exceed the number of the former, and while they shelter themselves from reproach by professing that which they neither understand nor care about, the lives of many are a reproach to the very name of religion. How many are they who go to church and chapel, whose daily habits prove that they are living "*without God and without hope in the world!*" By their fruits we are to know men, and while I deeply lament the case of any individual who may be so misled as to reject Christ, who is the only "*True Light,*" yet I cannot forget what is implied in the words of the apostle, "*If any provide not for his own, and especially those of his own house, he has denied the faith, and is worse than an infidel.*" "*It is not,*" says Jesus, "*those who cry, 'Lord, Lord,' that shall enter the kingdom of heaven, but those that do the will of my Father which is in heaven.*"

Openly *professing* infidels are not so numerous as they are reported to be; nor do I see any need of that alarm which the bishops, the clergy, and all the ministers of religion seem to have taken upon this subject. Is Christianity less inviting, in its true character, than it ever was? are the evidences of its truth, less convincing and conclusive than in former ages? No! but the people are less disposed to receive it upon the infallibility of the priesthood, or to profess it merely upon the dictates of civil authority; and this is evidently the source of so much clerical chagrin. It is remarkable how bitterly we speak of infidels, instead of imitating him who *wept* over Jerusalem, and who, on the cross, exclaimed, "*Father, forgive them, for they know not what they do!*" How much of the old spirit is manifested towards these, "*Away with him, away with him!*" If reason and affection will not lead to the conviction of an unbeliever, uncharitableness and severity never will. Benevolence is the soul of Christianity, and he who denies this in his practice is as much an infidel as he who rejects its written testimony.

MAN-FIGHT.

On Tuesday, the 12th March, scenes so monstrously disgusting took place in Hoole, as to call for the reprobation of every man who lays the least claim to civilization. By appointment, two men from Liverpool engaged in a prize fight. Thousands of people, of all grades and of both sexes, including many from Preston and from Liverpool, in vehicles of various descriptions, were in attendance. Scarcely a man was seen at any sort of employment in the country round about! In fact, all labour was suspended. These poor, miserable barbarians fought, amid the plaudits of this "rabble," for above an hour, till they were severely bruised! the eyes of one were battered up, and he was so dreadfully mangled that his life was despaired of! What a dreadful state of degradation are the people of this country reduced to, when man-murder like this can be practiced in an open field, before thousands of approving spectators, without the least check from either civil or clerical influence! All this happened within a stone's throw of the church, and yet where was he who professes to have the care of their souls? Alas! I repeat the solemn truth, "The people are left as sheep without a shepherd."

This brutal practice of man-fighting ought to be suppressed by every person who thinks himself fit for civil society; and yet there are men (if they deserve that appellation) that make this, and cock-fighting, and bear-baiting their chief pleasures. Let every friend to morality and good order raise his voice against these practices. If it be again attempted to introduce cock-fighting into Preston, next races (of which I have heard an intimation) I do hope that the town will demonstrate its disapprobation in such a way as at once to suppress it.

 TEMPERANCE CAUSE.

From various sources of information, we learn that the temperance cause is making progress in various parts of the world. It is not only triumphing in America, advancing in Britain, but is also exciting attention on the Continent of Europe. But as I wish the societies to be more efficient, I beg at the onset to state several defects in our arrangements, which ought to be remedied immediately. In the first place, we want a respectable periodical, to give *correct*, *extensive*, and *impartial* information as to the societies, and to afford facilities for well-written articles of interest upon temperance generally. The penny "Herald" is a meager publication, upon which little labour is made, and which from its limits cannot do justice to the growing cause of temperance in this country.

The "Magazine," on the other hand, does not collect intelligence, and though respectable in size and appearance, is not sufficiently identified with the societies, and is disowned by the London committee. The other defects are—relying on *patronage* instead of *labour*—looking to *numbers* instead of *consistent conduct*—holding monthly or fortnightly meetings instead of *weekly*—depending on set chairmen, and set *speakers*, instead of inviting and encouraging the *people* generally, and especially *reformed drunkards* to speak—the neglecting of *personal* visitation to the delinquents and to all that are known to be addicted to excess—the want of more appropriate pledges and efforts to suppress wine, and, especially, *ale* drinking—and the none establishment of *coffee houses*. In all these respects, improvements ought to be made, and though some might add—the want of the co-operation of the clergy—I am convinced, from facts, that though their countenance is not to be dispised, it is not so essential as some persons may imagine. It is not to be expected that these societies could sustain a perfect character all at once; they must keep improving, and instead of adopting implicitly any prepared system, they must always suit their operations to the evil, as it exists in their own neighbourhood.

The meetings held on the 26th February were generally, in Lancashire, of the most interesting character; and I believe an impetus has been given which will be productive of the best results. At Preston, meetings were held every succeeding night during the week, and though the admittance was restrained by tickets, the place every night was full to overflowing, and hundreds could not gain admission. On Tuesday and Wednesday nights, twelve reformed drunkards addressed the audience, on their previous courses of intemperance, and stated the great comfort and happiness which they and their families now enjoy through joining the Temperance Society. These speeches, of themselves, would make a volume, and one, I am sure, of the most interesting that ever was published. On the Thursday night, I delivered a lecture on the *prevalancy* of intemperance, its effects, causes, and remedies. A chemical lecture, accompanied with experiments, was delivered on the Friday evening, by Mr. B. Barton, of Blackburn. The whole process of malting, brewing and distillation was exhibited, and the nature and effects of alcohol were fully explained. Saturday night was occupied by the singing of the temperance song, printed at the end of this number, and along with three other original compositions, and the national anthem; and by several interesting addresses delivered by the members. About 260 members entered during this week, many of whom were persons who had been

notorious for intemperance. This week occasioned such a revival in the Society, that ever since temperance seems to be the leading topic in the town. Burglaries and robberies, during the past winters, have been as numerous here as in other large towns, but it is remarkable that during the present winter, such crimes have scarcely been heard of; there was not in the calendar of prisoners, just tried at Lancaster, a single case from Preston. The annual meeting took place in the Theatre, on Tuesday evening last, but owing to its being so near the end of the month, I cannot make room for any particulars. C. Swainson, Esq. took the chair: the house was crowded in every corner to excess, and the greatest interest was evinced by the company, especially in hearing the affecting addresses of our reformed drunkards. The following REPORT, which was read, will give to the stranger some idea of the Society's progress:

REPORT.

In presenting the first Report of the Preston Temperance Society, the Committee cannot withhold an acknowledgement of their great obligations to the great God and Father of us all, for the signal results with which he has crowned their labours. Small in its origin and unpatronized, the Society has swelled to its present magnitude; has excited an interest in this town unprecedented in the history of any other society, except in that of the Christian religion; has kindled a zeal in the cause of sobriety that has burnt with increasing intensity; and has shone, like a beacon, far and wide, till all the villages around almost have lit up their small fires, and the whole country seems alert against the great foe that has so long held us under his fearful sway.

In March of last year, a few persons met to consider the propriety of establishing a Temperance Society in Preston, and on the 22nd of that month a public meeting was convened, to organize the Society. After its organization, the Committee resolved to bring the subject more fully before the public, by means of monthly meetings held in different parts of the town, and by the circulation of tracts. A great interest was soon excited, and it was found necessary to hold the meetings once a week; and as it was frequently difficult to procure suitable places for assembling, and as much confusion arose from the frequent change of place, it was at length resolved to take advantage of the generous offer of Mr. Livesey of the use of the Cockpit, where weekly meetings have since been held.

It would be difficult to convey, by description, an adequate idea of the animated scene which these meetings present. The Cockpit will contain from seven to eight hundred individuals, yet it is weekly crowded to excess by persons interested in the promotion of sobriety. On these occasions, any one is allowed to address the assembly. With very few exceptions, the speakers are persons who have been reclaimed from drunkenness by the efforts of this Society, and their advocacy is found to produce the most powerful impressions, for they speak with the eloquence of facts, and the genuine pathos of truth. At the conclusion of these meetings, signatures to the pledge are received; and it would perhaps be difficult to convey a stronger idea of the impression produced on the audience by the simple relations and pathetic appeals of those reclaimed from intemperance, than by a statement of the fact, that frequently from thirty to forty persons have affixed their signatures to

the pledge after the meeting had concluded, several of which persons were notorious drunkards.

Fifteen thousand six hundred tracts have been circulated in the town, at the expense of the Society, besides a great number which have been distributed by members, at their own cost. These tracts treat of the evil effects of distilled and fermented liquors, and it is believed they have had a beneficial effect over the opinions of all classes of persons.

The town is divided into twenty-eight districts. To each division a captain is appointed, who acts as an overseer over the members residing in his district, taking frequent opportunities of visiting such as have been notorious for intemperance, to encourage them in their efforts to overcome their evil habit. He is also required to endeavour to enlist those who still indulge in intoxicating fluids in the ranks of temperance, and to report to the Committee every instance of violation of the pledge which may come under his notice. Besides these officers, the Committee have found it expedient to appoint persons as visitors, whose duty it is to call weekly upon all who have been recently reclaimed, to visit delinquents and such as are still indulging in habits of intemperance. These persons co-operate with the captains, and their labours are found to be attended with the most beneficial results.

During the year, we have had two tea parties, one at the races and another at Christmas. At the first 550 persons sat down to tea, and at the second 950. No one who attended those parties, the Committee are convinced, would be disposed to say that they ever witnessed better feeling, higher gratification, and more generous emulation than pervaded those large assemblies. And the most convincing proof was given that the use of intoxicating liquors is not necessary to social enjoyment. If these parties were contrasted with festivals on other occasions, every thinking person must give the palm to the former. And it is hoped, that when men begin to be guided more closely by the dictates of religion, morality, and reason, the "uninebriating cup" will supersede the "maddening bowl."

In answer to the call of our American friends, a special meeting was held on Tuesday, the 26th February, and on every succeeding evening during the week. The meetings were overflowing, and the effects produced by the speeches, especially of reformed persons, were most gratifying. And the Committee cannot omit this opportunity of acknowledging their obligations to Mr. Barton, of Blackburn, for his services on this occasion, in delivering his chemical lecture, so well calculated to demonstrate the deleterious effects of ardent spirits upon the human frame.

So many zealous and active friends have come forward in the support of this great cause in Preston, that the Committee have ventured to extend their efforts to surrounding villages; and societies are now formed in the villages of Walton, Penwortham, Leyland, Lytham, Longridge, Garstang, and Ribchester, some of which are making rapid progress. And such is the great strength of the Society, that as its labours have been extended abroad its vigour has increased at home.

The result of these operations is 2060 persons, in Preston alone, are enlisted under the triumphant banner of temperance, who have signified their determination "to suppress the causes and practices of intemperance" by every effort in their power, who are going forth through every rank of society, pleading for sobriety, and denouncing intemperance as the great bane of human happiness. What is still more happy, is, that a very large number of their warmest advocates have been themselves, under God, reclaimed by means of this Society. It would not be exaggeration to say, that hundreds of persons have become ornaments to society, who were formerly the greatest disgrace to humanity; hundreds have,

within one year, become the pride and delight of the family circle, who were before its shame and terror; hundreds are hailed by relations and friends, who were before shunned and despised; hundreds have been rescued from poverty and misery, and are now enjoying a competence and happiness that seem almost to transport them beyond the bounds of reality. But these are no splendid visions of an untempered enthusiasm: they are demonstrable truths, and such as must almost necessarily excite the most stoical mind.

Such being the case, the Committee cannot but look back with pleasure to their past labours, and forward with the brightest anticipations of the success of continued exertion. The only subject on which they feel called upon to express regret, is, that none of the clergymen, and but few ministers of religion and the higher ranks of society have come forward to aid in so good a work. They hope, however, that the prejudices which prevail among these classes may ultimately be overcome, and they will be found assuming the station which they ought to occupy in promoting the welfare of their fellow men.

THE TREASURER IN ACCOUNT WITH THE PRESTON SOCIETY.

Subscriptions received	£25	0	0	Expences of Lectures.....	£4	4	10½
Tickets sold.....	0	4	0	Pledges, Rules, Advertising,			
Do. do.	2	4	0	Printing, and Stationary....	7	3	1
				Expences of Meetings.....	2	1	8½
				Books and Tickets	4	17	0
				Tracts	7	8	8
				Lighting	3	13	6
				Revising Register	0	16	6
				Box, Staves, and Joiners' Work	2	1	10
Balance	6	16	8	Posting and Postages	1	7	0
	£34	4	8	Design for Engraving	0	10	6
					£34	4	8

REVISED RULES OF THE PRESTON TEMPERANCE SOCIETY,

As agreed upon at the Annual Meeting, held 26th March, 1833.

1. This Society shall consist of all, of both sexes, who sign either of the following pledges.

First Pledge.—WE DO VOLUNTARILY AGREE THAT WE WILL TOTALLY ABSTAIN FROM THE USE OF ARDENT SPIRITS OURSELVES, AND WILL NOT GIVE NOR OFFER THEM TO OTHERS, EXCEPT AS MEDICINES. And if we use other liquors, it shall be in GREAT MODERATION; and we will endeavour to DISCOURTAGE THE CAUSES AND PRACTICES OF INTEMPERANCE.

Second Pledge.—WE DO FURTHER VOLUNTARILY AGREE TO ABSTAIN, FOR ONE YEAR, FROM ALE, PORTER, WINE, ARDENT SPIRITS, AND ALL INTOXICATING LIQUORS, EXCEPT USED AS MEDICINES, OR IN A RELIGIOUS ORDINANCE.

2. The affairs of the Society shall be managed by a Committee, consisting of Treasurer, Secretaries, Visitors, Captains, and others, who shall meet as often as it may be deemed necessary for the transaction of business, nine of whom shall form a quorum.

3. In cases of delinquency, the members shall be visited by one or more of the Committee, and if deemed irreclaimable, expelled by them. The expulsion may be read up at the next public meeting.

4. Any member wishing to leave the Society, may do so on sending his or her request in writing to one of the Secretaries; in such case the Committee may order the withdrawal to be read at the next public meeting.

5. No contribution to be required or taken as a condition of membership, but the necessary expenses to be raised by collections, subscriptions, or donations.

6. No party politics, nor any sectarian peculiarities in religion shall be introduced either into the tracts, or into any of the speeches at the meetings.

7. Committee meetings may be called either by the Secretaries of their own accord, or at the request of a majority of the members of the Committee.

8. A public meeting of the members shall be held every year in the month of March, to receive a report of the progress of the Society, and to transact any other necessary business.

9. The Committee shall be authorized to make such temporary rules, not inconsistent with the above, as may be deemed expedient, which rules shall be considered permanent only when they have received the sanction of two-thirds of the members at a public meeting.

10. While the members of the Society neglect no legitimate means which they can devise to counteract and diminish the vice of Intemperance, they would desire to rest their hopes of success, not on human agency alone, but on the blessing of God, who can alone crown their efforts with the desired result.

CUSTOMS AND PRACTICES LEADING TO INTEMPERANCE.

A principal cause of that general use of ardent spirits, which in its turn is the cause of their excessive use, is their instituted connexion, in the minds and habits of a great portion of the people, with the intercourses of friendship, and the duties of hospitality. It is hard to account for the origin of the different habits of different nations. This happens to be ours. The Asiatic gives his guests and his friends presents to carry away. The Frenchman entertains with his ices and his coffee; the Indian with his pipe; the Italian with his gardens, his pictures and his music, without any thing to satisfy hunger or thirst, taking it for granted that, as to these wants, his guests have provided for themselves at home. We of the English race shew our good will with what we call *good cheer*; another phrase which speaks our sense of a connexion before referred to; for cheer in its original signification means gaiety and spirit; in that which it has acquired through our habits, it means meat and drink. The connexion is by no means altogether arbitrary. Eating and drinking together is a natural and proper sign enough of concord, and under different modifications has perhaps been so considered at all times. The temperate participation of them itself elevates the spirits, and the seasons for them are naturally therefore chosen as the seasons for social interviews. Besides which, they give opportunity to the offerer to shew his friendship by a trifling act of generosity, which is likely to be kindly taken. Why, in this character of a courteous and hospitable offering, provision for *thirst* has so taken precedence of provision for hunger, is not so clear. Perhaps it is because the former is more readily at hand, and soonest prepared and disposed of. Perhaps, because the excitement of animal spirits produced by it is more quickly obtained and in a higher degree. But however this may be, the fact is that the offer of stimulating liquid of some form is in this and the parent country the customary offer of courtesy, in most classes of society.

Why did the boon companion make merry with his friends with liquor; why not with exhilarating gas, which would have made them happier while under its effects, and left them happier when its effects subsided? Why did he who felt the smart of a wounded spirit, and he who was harassed by vacuity of mind, not have recourse to the poppy's

juices? They are a better sedative, are more conveniently administered, and lap the sick soul in a more glorious elysium of the fancy. This is a Turk's medicine for "a mind diseased." Why is it not a Christian's? There is but one answer. It is because the gas was out of the way, a thing almost unknown; and the opium was out of the way, among the apothecary's secret stores; neither of them substances familiar to the habits of society, or included in the economy of daily life. The ardent spirit was *in* the way, and not to be sought beyond where friends meet, and families dwell, and individuals for their various purposes resort, and the crowds of business and pleasure "most do congregate." All comes to the same point; it is that ardent spirits are so often used to excess, because they are in general use among us, meeting us at every turn. Every where men meet with them, and, meeting with them, men are constitutionally liable to become their prey. This is not necessary, and many in fact escape. Numbers who use them, it is needless to say, are men without a blot. But what do we thence infer? We might master a lion who should waylay us; but a country infested with lions would not therefore cease to be dangerous to live in.

In Venice, there is a coffee-house which is said not to have been closed, day nor night, for a hundred and fifty years. This gives an idea of the demand there is for that refreshment. Establishments of the kind—at many of which no liquor except coffee is furnished—are found exceedingly profitable in Italy and France, being frequented for purposes of refreshment and sociability, in the same manner as our bar-rooms; every one may judge how much less injuriously. I see no reason why they should not succeed among us. Drams are often resorted to for want of something better, by travellers, for instance, in cold weather, or by night, and since there would be found every thing to recommend the substitute, the fashion would be likely to spread. The light wines of those countries seem to have little power, if any, to disease the appetite. They are drunk to quench thirst for the most part, as milk would be. Nothing is more common than, at the little inns were one stops between one city and another, to see people of the labouring class drink part of a bottle of wine, largely diluted with water, and leave the rest, which they have paid for. I have heard said, that when the French armies returned from the wars in Holland, they brought back a taste for distilled liquor, as the English are reputed to have done before, from the campaigns of the duke of Marlborough. But if this were the case, it seems that the imported vice could not make a stand against the fixed habits of the nation. Certain it is, that one must have more than a visitor's opportunities of being acquainted with Paris, before one will see exhibitions of intemperance which are scarcely to be avoided in any English or American market town. Some successful specimens of light wine have been produced in this country, particularly at Vevay, in Indiana, by the colony of Swiss, and at Scuppernon, in North Carolina. These are experiments which deserve attention.

Again; there is a great want of innocent public amusement among us. We are told of a certain king, that he offered a prize for a new diversion. We should do well to follow his example, stipulating for one which should be harmless, and accessible to the whole people. In other countries museums of antiquities and other curiosities, collections of natural history, galleries of statuary and pictures, and extensive and magnificent public gardens, are places of universal holiday resort to a crowded, but perfectly orderly, because temperate population. Some governments, from motives of policy, are at much pains to recommend these recreations, and make their subjects happy by them; and the consequence

is that though greatly behind our population in almost all respects, they greatly excel it in some natural, gentle, and refining tastes. They think not of the appetite of thirst in connexion with their holiday pleasures. They love no riot. They will tolerate none.—It is hard to imagine any way in which such provision is ever to be made among us, but certain it is, that we are suffering for the want of it.—*An American work.*

THE MOST CRIMINAL PERIOD OF LIFE.

The following is a statement, taken from the Manchester Guardian, of the number of prisoners that were tried for *felony* at the Salford sessions during the years 1831 and 1832, stating their respective ages from ten to sixty. As it is calculated to shew clearly the period of life with which crime is mostly connected, it may excite those who are wishful to reclaim our youth to seek out the most suitable means for this purpose.

No. of Age. felonies.	No. of Age. felonies.	No. of Age. felonies.	No. of Age. felonies.	No. of Age. felonies.	General Summary.
10.... 6	21.... 78	31.... 34	41.... 8	51.... 7	10 to 20.. 702
11.... 14	22.... 100	32.... 23	42.... 9	52.... 4	20 to 30.. 610
12.... 19	23.... 89	33.... 20	43.... 6	53.... 6	30 to 40.. 214
13.... 26	24.... 66	34.... 26	44.... 6	54.... 2	40 to 50.. 73
14.... 40	25.... 57	35.... 24	45.... 8	55.... 7	50 to 60.. 44
15.... 35	26.... 52	36.... 20	46.... 4	56.... 4	60 to 70.. 19
16.... 63	27.... 57	37.... 14	47.... 3	57.... 2	70 to 80.. 6
17.... 127	28.... 38	38.... 27	48.... 10	58.... 4	—
18.... 131	29.... 34	39.... 8	49.... 7	59.... 3	Total.. 1668
19.... 132	30.... 39	40.... 18	50.... 12	60.... 5	
20.... 109					

PRESTON TEMPERANCE PETITION.

To the Commons of Great Britain and Ireland, in Parliament assembled.

Your petitioners, the undersigned inhabitants of Preston, having witnessed the evil effects resulting from the great consumption of intoxicating liquors, beg most earnestly to call the attention of your Honourable House to this subject, with a hope, that some legislative measures may be adopted to restrain this great national sin of Intemperance. When your Honourable House considers that this object is inseparably connected with the *moral, intellectual, and economic* welfare of this great nation; when you call to mind that by much the larger portion of *crime and pauperism*, and a considerable portion of *disease* existing in this country, are occasioned by the abuse of intoxicating liquors; your petitioners humbly hope the limitation, if not the suppression, of this prevalent evil, will be regarded as entitled to the careful consideration of your legislative wisdom. Your petitioners would, in an especial manner, call the attention of your Honourable House to the great injury sustained by the manufacturing population, by the Beer Bill, which has brought the means of intoxication to almost every poor man's door, which has occasioned a multiplication of the haunts of vice, so great as to bid defiance to the police regulations, and which, under the delusive pretext of furnishing the poor man with a cheap and wholesome beverage, has greatly increased domestic misery, and impaired the physical strength and moral integrity of the labouring part of the community. Your petitioners would likewise call the attention of your Honourable House to the evils resulting from retail spirit shops, and the unnecessary number of public houses; and would entreat your Honourable House to take into consideration the means most likely to remove these great national evils: And your petitioners will ever pray that the deliberations of your Honourable House for the prosperity of the country may be crowned with success.

PREVAILING INDIFFERENCE AND IMPIETY.

What a pleasure man seems to take in beholding scenes to which he is not daily accustomed! If the townsman take a walk into the country, how deeply with admiration is he struck on beholding the varying scenes, which,

Rich in nature's garb,
In turn attract his eye!

whilst if he would turn his attention to his home, there he would find he daily partook, in thoughtless mood, of the effects of this richness of nature, aided and protected by the husbandman, little thinking of the toil and anxiety the very particles of the wheaten loaf he eats have caused to some of his fellow men, from the time the plough was sped, to conveying it to the market in the dusty form. No; here is nothing strange; and in the breasts of many reflection and admiration seem to have no place.

In turn, the countryman, in wondering gaze, beholds what at a distance he took to be one solid mass, divided with those little openings, streets, each side lined with massy buildings, whose windows are adorned with requisites and superfluities. But what are these to the intricate process of manufacture, in which the bantling, scarcely leaped from the mother's lap, and he, whose years bespeak a retiring to the grave, are employed!

But still beyond this my reflections rose, as I paced the lonely lane, as I drew from surrounding objects the means of contemplation, and admired the First Cause, the source of existence in the whole of the animated kingdoms. The air, the earth, and the bosom of the deep are all well stored with objects for this purpose. For what is too mean for man to contemplate as indicating the omnipresence and omniscience of his Maker? Is man the only worthy object? or the tree whose head bears high towards heaven! Nay, the meanest flower—if meanness there be any—that decks the lawn, the very blade of grass that is so often trodden beneath the foot of man and brute, is enough. Here is a whole and perfect process, as in the animal system, continually conveying nourishment to the minutest point, or it would wither and die. That it could not supply itself is irrefragable. To what, then, can it be ascribed but to that Infinite Power who alone can explore the mysteries of that boundless space in which even the prince of astronomers was lost? Thus I mused, as I entered, for refreshment, a public house in an adjacent village, in which a numerous company were seated. Before where I sat the village church, with all its stateliness, stood. It is an ancient fabric, and doubtless the hands that reared it have long since mouldered in the dust, and their spirits been wafted to the presence of their Maker, the denial of whose existence led me to these remarks. A short distance from the house where we were stood four gentlemen, one of whom was the village curate. A country swain, in passing them, with the true spirit of by-gone years, touched his hat. On seeing this, one of the company, a villager, with the ferocity of a maniac, with eyes glaring in their sockets like those of a brute when about to spring upon its prey, exclaimed, "I would not bow to God himself! If I have a Maker, I am equal to him!" With what horror, mingled with pity, did I hear these awful blasphemies! Still, from the perfect indifference with which a part of the company heard the dogma, and the warmth with which they espoused it, it seemed to be their common public house discourse. Such is the demoralized state of a portion—an extremely limited one, I hope—of the inhabitants of a village, where the should-be pastor, who, forsooth, is a vicar, a few months ago, had his household furniture sold by public auction, and he became—what he still remains—an inmate of the King's Bench Prison.

Macclesfield.

A YOUTH.

TEMPERANCE SONG,

COMPOSED FOR THE TEMPERANCE FESTIVAL, HELD FEBRUARY 26th, 1833.

By a Member of the Preston Society.

REJOICE, Britannia! Scotia, raise thy song!
Hibernia, shout! and Cambria, tune thy lay!
Europa join Columbia's ardent throng:
All hail the dawn of this auspicious day!

Hail, peaceful Temp'rance, source of pure delight,
Come, cheer our homes with all thy happy train;
Chase from our country all the foes that blight
Our joys, with crime, with poverty, and pain.

Hoist high the banner,—sound the trump of fame,
Unloose the shackles,—nerve the trembling knee,
Emancipation through the world proclaim;
From mental slav'ry set the pris'ner free!

Soon may the light of sober truth disperse
Mists of delusion from the clouded mind!
Soon may we hear th' awaken'd world rehearse
"The conquest's gain'd, our sorrows left behind!"

Fathers in Britain! pillars of the state,
Guides of our youth, with rapture greet the plan
Destin'd to cheer the good, to aid the great,
Adorn the Christian, and exalt the man.

Matrons of England! swell the notes of joy,
First by your 'Transatlantic daughters sung;
Let the glad theme your brighten'd hours employ;
Let Temp'rance dwell on each maternal tongue.

Albion's free Sons, whose op'ning minds display
Germs that may blossom when your fathers fall,
And spread a lustre o'er a brighter day—
Come, join our cause at Virtue's sacred call.

And you, ye Fair! to man in kindness giv'n,
This triumph grace by your soul cheering smile:
Thus, then, approv'd, the God of earth and heav'n
Will pour his blessings on our favour'd isle.

J. Livesey, Printer, Preston.